

The Terrible Stormy Wind

A N D
T E M P E S T,

Novemb. 27th. 1703.

Consider'd, Improv'd, and Collected,

T O B E H A D

In Everlasting Remembrance.

P S A L. lxxv. 5.

*By terrible things in righteousness wilt thou
answer us, O God of our salvation.*

L O N D O N,

Printed for W. FREEMAN, at the Bible,
over-against the Middle-Temple-Gate in
Fleet-Street. M DCC V.

—
T

N

V

Me
of S
or
pub
Err
Em
Tru
me
Re
Spi
Fou
ing

T H E
 Terrible Stormy W I N D
 and T E M P E S T,

Novemb. 27th. 1703. Consider'd, &c.

WE live in *an Age* ('tis a Melancholy Consideration!) so *Corrupt*, as produces a sort of Men that would Raze out all the Prints of Seriousness from *this World*, or Sense or Thoughts of *another*: Wherein are publish'd such wretchedly Pernicious, *Erronious Doctrines*, and such Vain and Empty Treatments of those that are *True*, as pervert and unsettle the Judgment, leave the Practice without the Rein and Control of Truth, chill the Spirits of Religion, and destroy the Foundation: Wherein we see Men doing such Violence on themselves; and

in spite of Instinct, Reason, Conscience, Revelation ; Studying, Consulting, taking up their Pens, like mad, to kill their own *Souls*, and write themselves into *Beasts*. But look we never so Big ; Drink, and Dispute we never so Profoundly, we can never *Alter the Nature of Things*, never *Remove the Rock out of its place* : And when our Being, our Eternity, our All lies at stake, Indifferency upon such Adventure, is Monstrous and Unnatural.

An Age ! wherein with a seeming Care, not to be disappointed of *Damnation*, so many Pray loudly, importunately for it, and strive to Out-doe each other in obtaining it. But so Inveterate against *true Goodness*, that they Snuff at all that's Serious ; and by a Contemptuous Toss at Religion, seem to profess it's Below Them, their Company and Entertainment ; not fit for Men of *Wit* and *Aire*. *Aire* indeed ! There's not upon Earth a more Contemptible Insect : While little of Inward Reality to be found amongst most that *pretend* to Religion. A great Noise, and Clamour,

Novemb. 27. 1703. *Consider'd.* 3

Clamour, and furious Zeal for *Particularities* of their Own : The loud Cry of Some for *the Church*, the *Best Church* in the World, whose Lives are a Scandal to *Any* : And of Others, for *Liberty of Conscience*, who Act as if they had no Conscience at all ; *Dissent* indeed from the *Church*, but *Conform* entirely at the *Tavern*, to Excess both of Time and Measure ; that it aggers the Faith, and utmost Charity of Observers.

An Age ! where such *Play-Houses* suffered, as are the Rendezvouses of *Rakes* and *Strumpets* ; the Nurseries of Liberty, Atheism, Lewdness, and all Debauchery ; so much Immorality, Profaneness, Outragious Impieties upon the Stage, unparall'd by any Civiliz'd Nation : The Theatres of *Greece* and *Rome* under Heathenism, less obnoxious and offensive ; where horrid Oaths and Imprecations, detestable, obscene Expressions ; Drollings, vile Applications of Scripture, the most solemn Instances of Devotion, prostituted to Courtship and Romance ; Scoffings at the Publick Solemnities of *Religion*, as if 'twas

a ridiculous piece of Ignorance, to pretend to the Worship of a God. But *Vice* represented under Characters and Circumstances of Advantage, Credit, Breeding, and Address ; set out in all the Dresses that can vitiate the Imagination, and fasten upon the Memory. A Place of such Impiety and Infection, where, what can excite to Unlawful Desires and Actions, is promoted ; the Arts of an easie Defilement studied, and directed : Where Pride, Falshood, Malice, Revenge, Injustice, Immodesty, Contempt of Marriage, and false Notions of Honour, are recommended and applauded : Where Almighty God is blasphemed, his Word and Religion expos'd, ridicul'd, burlesqu'd, treated as a Fable ; and the sincere Practice of it derided, represented as the Effect of Vapour and Melancholy : Vertue brow-beat, bantered, dress'd up in Antick, made the Jest of the Company, put into all the Disguises of Folly and Contempt : All that's Sacred and Solemn discountenanc'd and persecuted under every Appearance ;

Novemb. 27. 1703. *Consider'd.* 5

pearance ; as if they were resolv'd to exterminate Religion, subdue the Conscience, and to make Atheism and Vice Absolute and Universal. And all this open and flagrant Defiance of Almighty God, and abominable, intollerable Outraging of Religion, his Image and Likeness, highly aggravated, by being done in Cool-blood, upon Choice and Deliberation ; and continu'd, tho' loudly call'd upon to lay aside this Prophanè Diversion, by that late long Rore of WIND, Terrible beyond any thing in that kind in Memory or Record. Sure, *Those* that frequent the *Church* and *Plays* too, consider not what Infamous Companies they maintain, by *Contribution*, in order to Rob us of our Christianity, and bring every thing that's Sacred, under Ridicule and Contempt. And Such must certainly be *mighty* Devout in the *Church*, at the mention of the Torments and Happiness of another World, which have been their Diversion, they have Laught at so heartily upon the *Stage*.

An Age ! wherein Men make the Conduct of *Providence*, in *delaying Punishment*, an Objection *against it* : The Divine *Forbearance*, an Argument *against his Being*. Their hasty Spirits are for immediate Execution upon Evil-Doers ; the Perjur'd Wretch struck dead upon the spot ; Damnation stop the Mouth that calls for it ; and wonders the Devil snatches not him away, that bids him take him ; That the Dead-drunk ever Wakes more, or the Unclean Arise from the Defiled Bed. Strange ! That what He accounts a Ray of his *Divinity*, should, to us, render it *Obscure* ! That we should flatter ourselves, there's no Reckoning, because the Score is suffered to Run on ! No Wrath to come, because we are let alone, to *treasure it up against the day of wrath* ! Whereas it's an Evidence of his Being, that the *Divine Nemesis* takes a Course ; which it would never do, were it not under the Direction of Infinite Perfection. If any other besides so Wise, so Good a Being, govern'd the World, it had long, e're this, been
an

Novemb. 27. 1703. *Consider'd.* 7

an Universal Scaffold of Slaughter, Confusion, Execution : But *this* is not the *Time* and *Place* for full *Retribution*.

An Age ! that's *Judgment-Proof* : That after *so many*, are unconcern'd, tho' his Almighty Power hath been so Amazingly Represented by the late *Dreadful Tempest*, as if all the Foundations of the Earth were out of Course, when He arose to shake terribly the the Earth : That have God so little in their *Thoughts*, that they'll scarce allow Him to be *any-where else* ; no, not in the *Clouds*, which (a) he maketh his *Chariots*, and walks upon the wings of the *Wind*. Not in the *Storm* and *Tempest*, which he commandeth, raiseth, visiteth with. Not in the *Sea*, tho' his *Ways* are there, and his *Foot-steps* in the deep waters. But Copy out in *Practice*, what he *Threatens* to do, (b) Laugh at Mens *Calamity*, and mock when Fear cometh as *Desolation*, and *Destruction* as a *Whirlwind* : Despise those Poor-spirited Men,

(a) *Psal.* civ. 3. & cvii. 25. & lxxvii. 19.
Isai. xxix. 6.

(b) *Prov.* i. 26, 27.

that

that tremble at the Judgment ; and no Philosophers, that count it any at all : Would have us believe, these are no Extraordinary Events ; but, a Spur only given to Dull Nature, by which it mends its slow Pace, a little quickening its heavy Motion : Or, That the *Storm* was nothing but an Eruption of *Epicurus's* Atoms ; a Spring-Tide of Matter and Motion ; a Blind Sally of Chance : So throwing *Providence* out of the Scheme. An admirable Opiate for the Conscience, laying Recollection asleep : And thus, in short, Account for the *Amazing Dispensation* to Considering Men ; recover their Vices undisturbedly, and get rid of the *Reformation* it so loudly calls for.

But I had Thought, *Nature* had been the Constant Order, and Regular Course of Things, fixed and settled by an All-wise Providence, as to Common Events, and Ordinary Occurrences, in this World. If so, this Calamity being so Direful and Uncommon, exceeding all present Memory, all former History, 'twill fully Answer the Objector against
the

Novemb. 27. 1703. Consider'd. 9

the Judgment of *God* ; That it could not be *Nature*, but of a later Production, and occasionally sent from *God*, to Warn and Punish us, for our no-common Offences ; being very *strange Children*, that provoked Him to this *strange Work* ; Impowering an Element, so Thin that we can't see it, Weak, even to a Proverb, too Strong for all the Armed Powers of Art or Nature ; so Robust and Irresistible, as to shatter or shake the strongest Buildings on Earth or Water. Natural Agents (the Instruments by which He brings about and executes his Designs) He hath indued with Natural Virtues and Powers ; fixed the Springs and Principles of Motion in them all ; their Power and Efficacy flow from Him : The *Sun* that warms us, the *Frost* that chills us, &c. receive their Power and Influence from Him, the First Mover of all Natural Causes. But when Natural Agents act in a strange, unusual manner, loose their Natural Qualities and Endowments on a sudden, or act beyond their Natural Customary Powers

10 *The Terrible STORM,*

Powers and Virtues, (a) especially when such strange and unusual Operations of Natural Agents shall carry very signal Blessings, or Afflictions, along with them, in such an Astonishing manner, as our late Terrible Calamity! This is from the Lord: (b) *This is the Lord's doing, and it is marvellous in our eyes.* Marvellous indeed! clad with all the Appearances, and signal Marks and Expressions of his Fury and Vengeance. What a mighty Terrour and Affliction to that part of the Nation through which it passed? How Fatal? What Amazing Strokes? What Numerous Spoils to so many at Sea and Land? requiring much Time and Treasure to heal our Wounds, to make up our Publick and Private Losses; which, at this Juncture of War, when we must open our Veins, to give Life and Strength to others, must needs be a very formidable Blow to the whole Kingdom. Marvellous indeed! A

(a) Dan. iii. 22, &c. & vi. 22, &c. 1. Sam. xii. 16, 17. (b) Psal. cxviii. 23.

Novemb. 27. 1703. *Consider'd.* 11

Scene full of Wonder, Amazement,
Astonishment ; To have, as 'twere, the
Creation feel an Universal Distress ;
Nature seeming to Groan ; to be in her
last Agony ; the World ready to expire ;
To see so many growing and rais'd
Edifices Hurl'd down, Stript or De-
molish'd, by the Rage and Violence
of an Impetuous Whir'-wind ; To see
some perish in the Ruines of their own
Fabricken ; and the sudden Fate of those
greater Numbers, who made their
Graves in the Sand together ; The
Ocean chased beyond its Bounds, as
if Threatning us with a Second
Deluge : Men flying to Trees, for
Help and Safety, (a) from Over-
flowing on the Land, while their
Flocks and Herds floating upon the
Waves ; The shrill sound of Trumpets
and Cannon, faint Whispers to the
loud, continu'd Murmur of that Storm,
which seem'd to threaten us with a
Terrible Catastrophe.

The *Clouds*, and the *Air*, are Instru-
mental Causes of the most Considerable

(a) *Somerset, Gloucestershire, &c.*

Events that concern Mankind. If God visit the World with *Health* and *Plenty*, it's Instrumentally done by the Salubrity, Wholsomness, Healthiness of the *Air*, and Fertility of the *Clouds*; By Him, the *Clouds* drop down *Dew*: *Thy paths drop fatness*. Or if by *Famines*, the *Clouds* with-hold their Moisture, or pour down too abundantly. In *Plagues*, and Pestilential Distempers, the *Corruption of the Air*, is the First Assignable Cause of Infection. And so, in this Late, Never-to-be-forgotten Visitation, the dreadful Power of Clouds and Vapours, have been a heavy Rod of Vengeance in the Hand of the Almighty; and shew, (a) *his Strength is in the Clouds, whether for Correction, or for his Hand, or for Mercy*. When we would not be awaken'd by the Clashing of Arms Abroad; the Concussion of Foreign Nations dashing one against another; This Stupendious Scourge in the Air, travers'd Sea and Land, making

(a) *Psal.* lxxv. 11. & lxxviii. 34. *Prov.* iii. 26.
Job xxxvii. 13.

Novemb. 27. 1703. *Consider'd.* 13

such fearful Devastations in so many Places at once.

Here's no Room at all for the usual Suspicions of Treachery or Incendiary; but plainly speaks it to be a Messenger immediately dispatch'd on His Errand, who hath every Creature Above and Below at His Command, to execute His Pleasure.

And, He who Speaks or Thinks so Inconsistently, as to Believe or Say, That *Storms* and *Tempests* are only raised by the *Prince and Powers of the Air*, that Exercise a peculiar Dominion, Act Arbitrarily in their Government there; is a living Demonstration against what he believes, or saith; since, if they were left without Restraint from that *God* to whom the Devils are subject, they would certainly exert their Wills, and employ their Power to his Destruction. He hath reserved them in *Chains of Darknes*, till the Last and Solemn Meeting of the World; and if he let them loose, suffer them to wander to the End of their Chain; upon some Occasion to Affright and Disturb

14 *The Terrible* S T O R M,

Disturb this Lower World, to shake and disorder Nature ; it's for Wise Ends, let theirs be never so *mischievous* (a). He Rules the whole Armoury of Nature : Whatsoever can be Dreadful, lies under His Management ; by a Breath, can Trouble the Air, and spread an Universal Faintness through the whole Creation.

But, *this kind of Judgment*, we find in such an Appropriating, Distinguishing Manner belonging to, claimed His, as is not usually applicable to his other heavy Dispensations. To shew the *Speediness*, the *Swiftiness* of his Executing it, He is said to (b) *flie upon the wings of the Wind* ; to (c) *bring the Wind out of his treasures* : Shewing his great Propriety in, and Claim to it. He gives it all its Breath and Force ; and hath it as much at his Disposal, as any Man hath *That* which he hath *laid up in store*. The *four Angels* were his Servants, that (d) *stood on the four*

(a) Job i. 12, 19.

(c) Psal. cxxxv. 7.

(b) Psal. xviii. 10.

(d) Rev. vii. 1.

Cor
Wi
not
nor
Dis
and
the
Ha
Wi
and
The
cha
Pro
thei
dest
We
Ang
to M
been
(b)
and
ing,
sure
with

(a)
(c)

Novemb. 27. 1703. Consider'd. 15

Corners of the Earth, holding the four Winds of the Earth, that the Wind should not blow on the Earth, nor on the Sea, nor on any Tree. Had any Other the Disposal of it, What sad Confusions and Desolations would They bring on the Earth? There would be a continual Havock of Nature. To (a) gather the Winds in his Fists; holding them in, and letting them out at his Pleasure. The Winds, which are to the Merchants the chief Instruments of their Prosperity, by the great Insurer, when their Commission is altered, as easily destroy their Fulness, as promote it. We have felt what a Dispatch his Anger can make, when he designs to Narrow our Substance, which hath been the Gain of long Hazard and Toil. (b) The Lord rideth upon the Heavens, and in his Excellency on the Skie; directing, turning, managing them at his Pleasure, as we do Creatures of Service, with Bit and Bridle: (c) And he rode

(a) Prov. xxx. 4.
(c) 2 Sam. xxii. 11, &c.

(b) Deut. xxxiii. 26.

upon a Cherub, and did flie ; he was seen upon the wings of the Wind. The Lord Thundred from Heaven, and the Most-High uttered his Voice. (a) The Lord hath his Way (or Path, to us unseen, of dispensing his Pleasure) in the Whirlwind, and in the Storm ; and the Clouds are the Dust of his Feet : As Lifeless, Feeble, Unconstant Agents as they appear ; if He but move them, as if every one was a right-aiming Thunderbolt, they flie and disperse themselves before him, to execute his Will, as readily as the Dust of the Ground flies before our Feet. (b) He commandeth and raiseth the Storms and Winds ; (so they come not by Chance) He listeth up the Waves of the Deep : Stormy Winds (for Refreshing, or Punishing, are) fulfilling his Word. And where the Dire Ingredients of Hell-Torments (which we will sure allow to proceed immediately from the Punishing Justice of God) are set down, (c) an Horrible Tempest is mention'd as Part

(a.) Nahum i. 3. (b) Psal. cvii. 25. & cxlviii. 8.
 (c) Psal. xi. 6.

Novemb. 27. 1703. *Consider'd.* 17

of them. It's more Reasonable to Worship a Storm, or a Plague, (as some Heathens did,) than (as Some now do) to Despise them; because they plainly show, there's a *Greater Power some where*, than what we are *Master of*, to Punish us; and such, as we are not able to resist, or avoid.

And as they must certainly derive from God, they are the most Declarative of his Displeasure against a People, of any of his Judgments upon Earth. For,

I. *They are the most Surprizing at their Coming.* In most of his other Judgments we see his Hand, when lifted up to strike; so have Time given us for Begging Pardon, and Deprecating his Displeasure: In the midst of them, he so remembers Mercy, as willing and desirous we should find it; giving such plain Notices of what he is about to do, on purpose that the Thing might not be done. When *Persecution* is coming, we may have Time to shift our Station, remove out

of the reach of Danger : The Flame of the Fire that is kindled for this Man's Martyrdom, may give Warning, like a Beacon, and light Others on their Way to Escape. But *such a Calamity as befell Us*, there's no Part left for Man possible to Act, in order to his own Preservation : *Wind and Storm*, by their forward Ministries, so soon *fulfil his Commandment*, that it cannot be known that any *such* was *given them*, but in the *Accomplishment*. Here *Judgment* comes alone, *without Warning* ; no Signs of such Times ; we cannot discern the Face of the Sky. Where's the Long-Head, the Wise Foresight, the shrewd Man of Reach and Penetration, that Caution'd against it ? And when such a Terrible Vengeance shall steal on us unawares, without giving any Notice of its Coming ; This adds to its Terrour and Affrightment : For, when we are sensible of Approaching Danger, we may seek out for Shelter and Protection ; and Comfort ourselves, that we may be safe in such or such a Place of Retreat : But when we shall

Novemb. 27. 1703. Consider'd. 19

shall lie down in Peace, and be frighted out of our Sleep, by such a fearful Danger ! When the Place of our Rest, shall become instantly our Death-bed ; and our safest *Asylum's*, or Sanctuaries, shall prove Dangerous and Fatal to us ! When the Mariners shall be surprized in their desired Haven, and throw themselves, for Protection, on the foaming merciless Waves ! When the *Ocean*, which but now was so Calm and Still, shall on a sudden be fill'd with Rage and Fury, making no difference or distinction between a *Man of War*, and the *meanest Pinace*, but equally sucking them into her Devouring Womb ! When she shall glut her self with Blood and Spoil, and vomit out her conquer'd Vassals, as in Triumph, on the neighbouring Shores ! Such a sudden unexpected Stroke, must needs startle us with Surprize and Astonishment ; and make us cry out, (a) *The Voice of the Lord is upon the Waters, the God of Glory Thundereth : The Voice of the Lord*

(a) *Psal. xxix.*

is full of Majesty ; The Voice of the Lord breaketh the Cedars ; The Voice of the Lord shaketh the Wilderness ; The Lord sitteth upon the Flood ; yea, the Lord sitteth King for ever.

II. *The most Irresistible when they come.* When God chastiseth with *War*, he attacks us by no other Power than he hath given us for our Defence : The same Sinews of War strengthen the Bodies of Armies respectively ; and the same Artillery of Death, is to be found in all our Magazines. We have Heads to Contrive, Hearts to Pursue, and Hands to Execute each other's Destruction ; and there is on both Sides such High-Bidding for the Field of Blood, that the Purchasers usually pay very Dear for it : So that the *Nature* of Things, and a kind of *Equality* that is to be found (or made by Alliances) in the Powers of Mankind, slackens the Pace of this Judgment, checks the Violence of its Motion. and renders it more supportable. And even in *Plagues* themselves, where *Destroying Angels* are
said

Novemb. 27. 1703. *Consider'd.* 21

said to be employ'd in the Execution of the Commission, and Men, not otherwise than as they Infect one another; as Deplorable as this State is, some Bold Masters of the Art of Physick, now and then have stept forth, stood between the Living and the Dead, and the Plague hath been stay'd; tho' it hath sometimes prov'd a Life exchang'd, that of the Physician for the Patient; yet shews, that we cannot say, there's no possible Help or Remedy. But in such a *Visitation* as Ours, the Destruction was form'd in the Air; the Judgment had its Rise from the Clouds; Places wholly exempt from Man's Jurisdiction, no-ways subject to our Government: And God seem'd by it to design, that we should not avoid the Stroke of the Judgment; since the Winds, in their calmer state, that are look'd upon to come as Friends, only to clear our Air, allay our Hears, or sail our Vessels; now gather'd a formidable Strength, raged horribly, broke their Way into our Dwellings, beat down Habitations, bury'd Inhabitants

in their Ruines. And what Resistance can be made by an Arm of Flesh, when *God persecutes us with his Tempests, and makes us afraid with his Storms* ? So Invisible and Mighty Instruments ; Who can here stand before Him, when He is Angry ? or hope to escape from a Judgment that comes too *swift* to be Entreated, too *violent* to be withstood in its Course ?

III. *The most Dreadful and Destructive, when let loose and sent amongst us by Him.* To the Last Judgment, He is said to come *in the Clouds of Heaven*, (the way of our late :) And the most cruel Efforts of War, its concluding and most merciless Stroke, borrows its Name hence, the *Storming* of a Place, Town, or City ; being frequently the preceding Act to utter Desolation and Destruction of its Inhabitants. Nay, of such a Fatal Kind is this Judgment, such a Mocker and Baffler of all our Contrivances and best Securities against Common Dangers, that our Harbours (the greatest Safeguard of our Fleet, against

Novemb. 27. 1703. *Consider'd.* 23

against the Force or Artifices of other Adversaries) prove the most Destructive to them ; and the *Seas* only (that are Proverbially said to be Merciless) are the sorry Refuges that remain for our Vessels, against those Winds and Storms that make them so.

Who can state the heavy Account of the Loss we sustained, when that Voice of the Lord that breaketh the Cedar-Trees, shattered our Oaks, broke the *Ships of Tarshish by a mighty West-Wind* ? For, besides the Loss of so many of our Ships of War (those very Expensive Buildings) at a Time when we had the greatest Occasion for them, and were the least able to Repair, (our Treasure being so many ways Exhausted ;) we did not only lose a considerable Part of the Strength of the Nation, *our Men*, but of the very Life of it, our *Sea-men*, those Living Bulwarks of the Nation : A Loss, with this Aggravation of it, that it's pure, and unallay'd, without any Reprials upon the Enemy ; *Storms* and *Tempests* suffering nothing, in the lamen-

lamentable Wrecks and Ruines they made.

But, not the *Calamity* only, but our *Conduct* under it, was Astonishing; since ('tis not to be mention'd without Horror and Indignation) in our *Metropolis*, the very next Day, and *Thur*(day following, after that Dreadful Day of Rebuke, on which the Horrible *Tempest* (the Voice of an Angry Heaven, and Terrour of Earth and Sea) Acted such Desolations; was, it seems, a *Fest* at the *Play-House*, serv'd up afresh on the *Stage*, raised again in Scene: Such as frequent it, Entertain'd with the Ridiculous Representation of what had fill'd us with so great Horror, in their Plays call'd *Mackbeth*, and the *Tempest*, with all their Noise, Thunder and Lightning; and where, at the mention of the *Chimneys* being *Blown down*, the Audience were pleas'd to Clap, at an unusual length of Pleasure and Approbation; as if they had a mind to Out-brave the Judgment. An Unprecedented Piece of Prophaneſs; A Daring Affront to God; A Defying,

if

Novemb. 27. 1703. Consider'd. 25

if not a Ridiculing his Almighty Power, who Alone *commands the Wind, and they obey him.* 'Tis Dismal to think; 'tis equally Certain and Deplorable, That those Impressions of Seriousness should so instantly wear off; That the People that could not but Tremble at the Sound of this Judgment, should Prophanely Mock it so soon afterwards; That so Sweeping a Calamity, should ever become the Entertainment of the Stage; That Men should Act the *Mimick* so far, as to make *Ruine* a *Diversion*, a *May-game*, a *Delight*, by dressing it up with *Atheism* and *Foppery*. The Banter of this Ungodliness is so Extreme, that it's another Prodigy of Horrour to be Chronicled with the *Storm*.

IV. *Fore-runners of greater Judgments.*
So a *Pestilence* succeeded that *Horrible Storm* in *Holland*, in 1362. And the 36th Year of Queen *Elizabeth*, Dreadful Tempestuous Weather was both the Prologue and Epilogue to a sad Tragedy. So that Violent *Storm* at *Naples*,
in

in 1343. was the Fore-runner of great Troubles and Confusions in that Kingdom, and of a general *Plague* not many Years after. But not always falling on the *greatest Delinquents*: For, in that Inundation at *Venice*, about the same Time, not one Ship was saved, so much as in Harbour, except one which had 400 Robbers in it, which were to be Transported.

National Judgments are a Sign of God's Displeasure against a Nation in General, seldom against the Rulers in Particular. More Earthquakes, Tempests, Pestilences, Fires, Meteors, Inundations, Droughts, Dearth of Corn, Conflagrations, Prodigies, happened here in Queen *Elizabeth's* Reign, than in much longer compass of Time before or since. Not but that one great and single Flagitiousness of a Few, hath been reputed as a sole Cause of a Calamity upon Many: As by that Terrible Storm of Wind at *Rome*, in 1017. abundance of People were Destroyed, *Christians* as well as *Jews*; a *Jew* confess'd, that just before, in a *Jewish Synagogue*,

Novemb. 27. 1703. *Consider'd.* 27

nagogue, they had Mocked the Image of Our Blessed *Saviour*.

Drowsie Security cannot be awakened to Reform a Heedless Confidence of Escaping, as we have often done : As if God had always a Miracle at our Service ; would Deliver us, upon any Terms ; and, in spite of our own Endeavours to be Ruin'd, would Preserve us. But to such as regard not God's Hand, or have laid aside *their Religion*, with their *Fears* of the Danger they were in, at that great Shaking and Convulsion of Nature ; flattering themselves *the Storm's past* and gone, they may now sleep securely in their own Apartments ; Let them consider, God hath other Judgments in store ; a very Terrible one hath been long hovering over us, that now seems to be blown-over : A *Judgment* Big with all the Calamities a Nation can fear ; such as, should it come on us, we should surely say, *Let us rather fall into the Hands of God*, though He can in one Night extend his Judgment further than our Enemies

28 *The Terrible STORM,*

Enemies have been able to carry their Conquest in half an Age.

Well then,

(i.) Let us not deem our selves less Sinners; nor the Sufferers, Sinners above all others: But consider how far we have Every One cast in our particular Contribution; been Instrumental to this Publick Calamity.

(a) *The Lord hearkened, and heard:* Takes notice (whether we do, or no) what this Judgment produces. None of us but in some degree may say, with *Jonah*, (b) *I know, that for my sake, this great Tempest is upon us.*

This Life is a State of Tryal only, not of Retribution. Publick Judgments are design'd for National Punishments; not of Their Sins in particular, or more-especially, who suffer. When a whole Nation, for their Sins, deserve to be swept away, for some great End, worthy of his Wisdom and Goodness,

(a) *Isai. viii. 2.*

(b) *Jonah i. 2.*

Novemb. 27. 1703. Consider'd. 29

he singles out a Few for Execution, as Examples, for Terror, Warning, Admonition to All : (a) *When thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.* That fearful Storm on Sodom and Gomorrha, and the Cities about them, was intended, not only for their Punishments, but for a standing Monument to all Ages of the World, (b) *Are set forth for an Example, suffering the Vengeance of Eternal Fire.* And though he seems to take them, just as it were by Lot ; to let the Arrows of his Vengeance fire at Random ; as if Unconcern'd who were Struck, or who Escaped, who Taken, and who Left ; The Righteous and the Wicked cut off by the same Accident ; shewing what we all deserved, and had felt, had he suffered his whole Displeasure to arise. The Disparity is unutterable ; One, without the Trouble and Pain of a lingering Sickness, suddenly taken away from the Evil to come, to a Place where None is ; Ano-

(a) *Isai. xvi. 9.* (b) *Jude, ver. 7.*

30 *The Terrible* S T O R M,

ther, left to pass through the Miseries of this Life, to fill up the Measure of his Sins, against the *Day of Wrath*. Slow, or Hasty, which way soever Death comes to the Wicked, it's Sudden, because they're *not Ready* : But *he is always Ready*, that every Day doth the Work of the Day ; that perpetually lives in Preparation for, and in Expectation of it : To him it can be no Surprise, if, as he walks about his Lawful Calling, he drops down in an Apoplexy ; or, if when he awakes out of his Natural Sleep, he finds himself in another World : It's all one to him, whether *his Death* come as *the Galileans whose blood Pilate mingled with their sacrifices* ; or, as those *Eighteen on whom the Tower of Siloam fell* ; or release his Soul out of Prison under the Ruines of a House or Chimney : If this be a *Surprise*, it's such a one as we should rather desire and rejoice at, than be afraid of ; such a *Surprise*, as 'twas to *St. Peter*, when having (as I may say) left himself in the Prison asleep between two Soldiers, and bound with two Chains, he

Novemb. 27. 1703. Consider'd. 31

he found himself, at his awaking, under the Conduct of an Angel, walking in the Streets of *Jerusalem*.

(2.) *Let's consider what we Owe, for the Preservation of Our Selves and Ours, in that Threatning Danger, to Him that stay'd his rough Wind, in the day of his West-wind : Rescuing Us from the Gulf of Ruine, which proved Fatal to so Many. We are the Redeemed, the Living Monuments of Providence, so should be entirely devoted to his Service. All that's Saved, is by a fresh Title become his ; as really given over again to us, by this Salvation, as if we had strangely dug them out, in Time, from under the Rubbish of our Dwellings. We see here, whatsoever we hold, is by the only Tenure of his Will and Pleasure ; who hath so Many Unseen, Unthought of Ways, of suddenly calling back his Own ; can instantly pull down the World about our Ears, and destroy us with a sudden Destruction. Seeing He hath delivered us from Death, let's give up*
C our

32 *The Terrible S T O R M,*

our whole Lives to Him , and do all we can, that hereafter no Stroke may be Surprizing ; be so Prepared for all Events, that Nothing that befalls us, may Undoe or Injure us. Many Richer than our selves, have been reduced to absolute Poverty : Let not what He hath preserv'd, again given to us, be employ'd against Him, but in honouring Him with our Substance : Let us Revere, Adore, have the same awful Thoughts, as we had then, of the Tremendous Majesty of Heaven and Earth ; and be as Serious, as Earnest now in our Petitions, as under the Accent and Pressure of heightned Fears, working then, upon the advance of every new Blast of Wind, in our Thoughts, when (a) *we were exceedingly afraid, and cried unto God, if so be that he would think upon us, that we perished not.* Since Others were drove out of *Their Habitations*, let Ours never more be Witnesses of our Neglects, lest hereafter they become Executioners too ;

(a) *Jonah i. 6.*

Novemb. 27. 1703. *Consider'd.* 33

but become *Temples*, by our offering up in them continually the Morning and Evening Sacrifice of Prayer and Thanksgiving, which is our great Interest, as well as Duty. Nations and Families, Curses and Blessings, come in usually at the same Door. When Family-Religion goes out, the World often wonders how some flourishing Ones wither of a sudden, and sink, notwithstanding their seeming Props and Supports: As those from the Shore, that stand and see the Ship under sail, with Flags and Streamers, tossing gallantly along; wonder to see it sink all of a sudden, not knowing the neglected Leak at which Destruction insensibly entred. We seldom see the secret Moth that marrs the Estate, the Worm that strikes the flourishing Goard: But we can often point out the House that hath turn'd *Religion, Daily Worship*, out of doors; and *Daily Bread* seems to be going after, since they would not ask it. *Want of Time*, is the Pretence, when the *Cause* is, want of Inclination. Can it be *want of Time*, to do that,

C 2

with.

without which, all other *Time* is lost, and Our Selves too ? Many, it's true, that never *ask* God leave to Thrive, do, without it : What then ? Shall I fold my Hands, and Sleep in Seed-time, because the Earth brings forth some Fruits without any Culture ? Are not its Common Productions given to the Wicked, as *their Portion* ? Are you willing to have *theirs* ? Why then do you quote their Example ? *Prosperity* is no sign of a Good Man, but it's always a sign of a Good God ; and it's an undoubted sign of a Wicked Man, to be Evil, because God is Good.

(3.) *Let's often reflect upon the frame of our Minds, while the Storm was upon us, though past and gone.* That we may fetch our departed Seriousness back again, and restore something of that Awe we felt then ; Let it make deep and lasting Impressions on our Senses, as if God had spoke to us by an Audible Voice from the Clouds : Let's call to Mind those Fears, Tremblings, Convulsions we languish'd under, when
our

Novemb. 27. 1703. *Consider'd.* 35

our Houses shook about us, ready to bury us : Let's fantasie we hear the frightful Shrieks and Groans of Departing Souls, hurry'd away without Warning ; when the Noise of Destruction was round about our Habitations, and they become a Terrour to us. A Night to be observ'd, and what might have been more Tragical than that of *Ægypt*, when the Death of so many First-born, sent upon a Common Cry ; when the Earth seem'd to Tremble, and all Faces gather'd Blackness ; Distress and Anguish was upon us, and we knew no Place of Safety to flee to. What Consternation then sunk the Spirits of such Multitudes who bore the brunt of that furious Hurricane, in all its Height and Violence ? What a hideous Case were the poor Seamen in, when their Ships were Toss'd and Hurl'd about in such a Rapid Agitation ! The Wind Driving, the Sea Raging, the Waves Roaring, the Vessels Splitting, their Hearts Failing ; all Means and Hopes of Escape quite departed from them ! How Grim, for

36 *The Terrible* S T O R M,

a great while together, in that Black and Dismal Night, did *the King of Terrours* stare upon them ! What loud and lamentable Cryes, at their Wits end, did they make at their last Moment, when they took their mournful Leave of one another ; and saw and felt all their Cargo, and Themselves, just plunged into the Great Deep ! What Terrour, Horrour and Confusion then seized on us, None can express or conceive, unless some of those that were in the Extremity of it ; and who being touch'd with a due Sense of the Sparing Mercy of God, retain the deep Impression of his Goodness upon their Minds, though the Danger be past ; and of Those, I doubt, the Number is but few.

What, *Sirs* ! Shall all the Frightful Apprehensions of that Time be over, together with the Danger, and Dreadful Sound that threatned All, while it was in the Air ? Our good Motions, and pious Resolutions then raised, be all laid, blown-over with the *Storm* ? Can we forget the Danger we were in, when
even

Novemb. 27. 1703. Consider'd. 37

even distracted with such Terrours, as made our Hearts sink within us, and the Ears of the Hearers tingle? Oh, Let not the frightful Apprehensions we had in that Astonishing, Ghastly Scene, when we suffered such an Agony, be quite withdrawn from us! Let's never forget the Jeopardy we were in, together with the Mercy and Escape we found in the Time of our Need; That *He hath been our Refuge from the Storm, a Refuge in Time of Trouble.*

But this also, By the *Righteous*, shall be had in *Thankful, Everlasting Remembrance*; That He suffer'd not *Fire* (that most Terrifying and least Tolerable Element) to break forth: That would have been Raging, Devouring, made the Night Dreadful and Fatal indeed; no Regular Applications could have been made for Quenching of it; no Opportunity to save our Goods, no, not our Lives; for, though a Man will run any hazard to avoid being burnt, yet no Person so oblig'd to escape from the Flame, would have been safe in

38 *The Terrible* S T O R M,

the Street, by reason of what fell from the Houses they fled from.

(4.) *See here the Importance, Safety, Blessing of having God for our Friend, through our Redeemer, who had the Wind subject to Him, in his lowest Abasement; when He appeared only in the form of a Servant, He shewed Himself the Lord of Nature: This way He Surpriz'd his Company, (a) — He arose, and rebuked the Winds; and said unto the Sea. Peace, be still; and there was a great Calm: And they (as well they might) were sore amazed in themselves, beyond measure, and wondered, saying one to another, What manner of Man is this, that even the Wind and the Sea obey him? How little, how weak doth it make us, and all the World? How great doth it represent Him, who with one Blast can as easily Crush and Destroy, as Reprove and Terrifie us? How insignificant all Strength, the united Powers of all*

(a) Mark vi. 51. & iv. 37, &c.

Novemb. 27. 1703. Consider'd. 39

Nations Confederated, to stop or abate this weak Element one Moment? To see the World Tremble at his Descent, when (a) *he sent out his Voice, and that a mighty Voice*; and all the Great Spirits, the Haughty, and the Proud, sneak and dwindle at the Convulsions the Earth and Themselves were in, (b) *at thy Rebuke, O Lord, at the Blasting of the Breath of thy Nostrils.* It will be no lessening of us at all, to say, That we are not a Match for Earth and Heaven at the same time. The Spaniards could say (when He Destroyed their *Armada*, and Baffled the Pride of their Title, *Invincible*,) That if God had but stood Neuter, they should have done our Business. How much more an Over-Match would They and the French together prove, should He also fight against us in Storms and Tempests, to whom (c) *all Nations are as the small dust of the Balance*, (which accidentally cleaves to it, but makes

(a) *Psal.* lxxviii. 33.
(c) *Isa.* xl. 15.

(b) *Psal.* xviii. 5.

no Alteration in the Weight ;) easily blown away without resistance. He is an Enemy that can Attack us all ways, at once ; at Sea, and Land, Body, Goods, Houses, Families, Hearts and Consciences ; make us an Astonishment, a Terrour to Others and Our Selves. He need not send for the *French* to Bombard us ; His own Artillery can Batter down our Houses ; and those flourishing Navies that the *French* durst not look in the face one day, may be shatter'd and sunk the next. It's but for Him who hath (a) gathered the Wind in his Fists, to open his Hand wide enough, and there's an end of Houses and Lands, Seas, Earth, and Heaven ; and all Distinctions of Nations, are swept away, as easily as Chaff before the Wind. 'Twas easie with Him, to have given but a little more Force to our late Tempest, and not left one Town, City or House standing : A few Degrees of Violence more, had buried

(b) *Prov.* xxx. 4.

Novemb. 27. 1703. *Consider'd.* 41

Thousands Above-ground, where it buried One : In one Night could have Ruin'd us, by sinking our Fleet, blowing down the Walls of our Nation, and left us open, by destroying our Ships of Trade, torn out our Vitals, given us an entire Overthrow ; and, which is more than all this, sent the Inhabitants down quick into Hell. If He be for us ; None, Nothing can be against us. Our greatest Enemies are Wicked Men ; it's They that provoke that Displeasure, which we see can reach us, when and where our Enemies cannot. Good Men are the best Treasure, the Nation's truest Friends, and Strength, and Safety : For their sakes, many a Storm is kept off ; *Ten*, had prevented that of *Fire and Brimstone* from falling on *Sodom and Gomorrhah* : The whole Ship's Crew was saved in that Tempestuous Wind, when they suffered Shipwreck, for *St. Paul's* sake ; though afterwards they had no more Gratitude to God, nor to him, than to push on Designs of taking away his Life. 'I would have struck Terror into our Hearts, to have heard the

the melting Shrieks and Cryes of the numerous Crowds which perished among the Waves : But how short of those Tremblings, Horrors and Amaze-ments which will seize on the Wicked, when they meet with their fatal and final Ruine ! When the *Sinners in Sion are afraid, and fearfulness surprizeth the Hypocrite !* When the Confidence and Courage of the most Daring Hector fails ; and the *Atheist* hath None to flie to, *but his poor, weak, Reedy Principles, shaken with every Wind.* Religion is a sufficient Support to us under any Worldly Calamity, though visibly, immediately inflicted by God Himself ; affords us Inward Quiet and Assurance of Mind, without any Trepidation or Earth-quakes in our Souls ; when the whole Frame of Nature seems not only to be shaken, and cast into a Trembling Posture, but turn'd out of its Place, as the *Psalmist* mentions, (*a*) *God is our Refuge and Strength, a very present*

(*a*) *Psal. xlv. i, &c.*

Help in Trouble : Therefore will not we fear, though the Earth be removed, and though the Mountains be carried into the midst of the Sea, &c. (a) My Soul trusteth in Thee ; yea, in the shadow of thy Wings will I make my Refuge, until these Calamities be over-past. The Righteous, so far as they are free from Sin, are likewise free from all the usual and regular Consequences of it : And as to any other Calamity, they know in whose Hands they are, whereby they enjoy such a steady Calmness and Composure of Soul, as even the Heathens acknowledged could be the Effect of nothing but Integrity and Purity of Life. And therefore,

(5.) Were you not then convinced of the Great Happiness and Comfort of being always Ready ? Though Nature might startle at the Rushing Violence of the Blast ; 'Tis, at most, (saith the Upright Man) but the Voice of the Chariot-Wheels, that's sent to fetch

(a) Psal. lvii. 1.

44 *The Terrible STORM,*

me Home : (a) *And I said, Oh, that I had Wings like a Dove ! for then would I flie away, and be at rest : I would hasten my Escape from the Windy Storm and Tempest.* What matters it what Death I die ? The Suddenness of it, is the Speed of Love, not of Vengeance. God will not shoot an Arrow in Anger against his own Image. If I be swept off in a Common Calamity, I shall (as *Josiah*) though he fell in Battle) *die in Peace*, with God, with my own Conscience, and all the World.

And, Oh ! what a happy Composure of Mind is this ? In the midst of Tempests Without, to have no restless Regrets, no uneasy Agitations, no guilty Recoilings, but all calm, serene, quiet Within : No heavy Misgivings, no direful Apprehensions, no fearful Expectations, no Storm in the Conscience, no Wound festering in the Breast, no Vengeance pursuing us : But, to have God stand by us in such a Night, as

(a) *Psal. lv. 6, 8.*

Novemb. 27. 1703. Consider'd. 45

his Angel by St. Paul in the Storm,
(tossed to and fro with Tempest, and
all Hopes of Safety taken away from
his Company) saying, (a) *Fear not, &c.*
to have a lively view of the Last Day,
(Oh ! how it disparages, sinks all the
Grandeur, the Pompous Pageantry of
this !) when he shall come the second
time unto salvation, who was once offered
to bear our sins. To think how the
Scene will then be Chang'd from what
it was when Our Lord and Saviour
was Arraign'd, Condemn'd, Insulted
over, Crucified, as a vile Malefactor :
How the Infamy of his Cross, and
Crown of Thorns, will be done
away, when Attended, Encircled with
Myriads of Angels, in all his Majesty
and Glory. To see a final Separation
made of all His and their Enemies :
Their subtile Disputes, prophane
Drolls, witty Jest upon Him, his Word,
his Ways, his Recompences, will then be
spoil'd, at his Appearance : By an Eye
of Faith we now see it,

(a) Acts xxvii.

and

his

and defend our selves against the Scoffs and Reproaches of *Christian-Infidels*. To be Spectators of all Mankind together, from *Adam*, to the End of the World; and all the Men of Name and Renown, whose Fame is recorded in Story, who have signaliz'd themselves, in their several Ages, by their Wisdom and Learning, Arts and Sciences, Valour, Conquests, Atchievements, standing Undistinguish'd, upon Equal-Ground with the Meanest Man. By a Vigorous Faith, to have so Joyful a Prospect of all the Poor, the Despised, the Neglected, the Persecuted Worshipers of the Crucified Jesus, when that Great Day of Exaltation comes, at his Right-Hand, on such Elevated Thrones, as *Zacheus*, his little Stature, shall be no hindrance of his taking a full View of the Beatifical Vision; and nothing but secure Joy giving Lustre to their Looks, who, when Vice seem'd Reputable, Gay, Bold and Fearless here, were as Mean and Contemptible, as Injustice, Oppression, Obloquy could make them.

And

Novemb. 27. 1703. *Consider'd.* 47

And now, ye Sons of Pride and Vain-glory, ye Slaves of Mammon and the Devil, ye Servants of divers Lusts and Pleasure ; I appeal, whether this be not a Happy State , infinitely Out-bidding that you are so fond of, fill'd with Remorse, and Sting, and a perpetual Dread of the merited fatal Re-compense. You know, Guilt is Clamorous, makes a hideous Noise. He that Acts inconsistent to himself, it is to the great Disquietment of his Soul. Though we are not to believe the Fables of the Poets, That Wicked Men are haunted with the Burning Torches of the Furies : Every Man's Guilt is his greatest Terrour ; the Evil Thoughts which dogs and follows them, are their Constant and Domestick Furies. That which prevents or allays Good Men's Troubles, mostly encreases Theirs ; *i. e.* The Exercise of Reason and Consideration : For the more they Consider, the worse they find their Condition : And the strongest Foundation of the Others Comfort ; *i. e.* The Belief of a God, a Providence, and a Life to come,

D

are

48 *The Terrible* S T O R M,

are the greatest Grounds of their Fears and Terrours. The first Revenge that Sin takes upon them, is in the Lashes and Reproaches of their own Minds, which Exacts an Account of them ; and when they cannot give a good one to themselves, they Blush alone, are Asham'd and Confounded, when no Eye sees, no Man can Punish, or Witness against them ; with all their Shifts and Disguises, they cannot avoid meeting with themselves, no more than they can forbear to Think ; and never think themselves Secure enough, to be at Ease. Nay, Know, O Vain Man ! that with all thy Plumes, thy Bags, thy Mansions ; the poorest Christian whose Sins are Forgiven, is more Happy than Thou, and a much Greater Man ; for though he did not think it worth his while to be Damn'd, to get the World ; to lose his Soul, for what he could not keep ; yet he hath been so wise, as to chuse and keep that *Good Part* which shall never be taken away from him ;
and

Novemb. 27. 1703. *Consider'd.* 49
and shall stand the Shock of the Last
Universal Tempest. For,

Lastly; Remember, *The Great Storm*
is yet to come; (from which, Impe-
nitent Wretches shall say to the *Rocks*,
and to the *Mountains*, *Hide us*; and to
the *Hills*, *Cover us* :) wherein Nature
shall breath its last, and None can avoid
losing All he hath in this World, for
the World it self shall be lost: —

(a) *The Earth and the Heaven fled*
away, and there was found no Place for
them This is the Shipwrack of
Universal Nature; when the scatter'd
Parts of the World shall float about
in an Ocean of Fire. There we shall see
the Earth rolling away in the Burning
Waves of that Sea, and the Works that
are therein, burnt up (b). And to
swell the Fiery Deluge, the Burning
Orbs shall pour down all their Heat,
drop out of their Sphere, and those
Spheres, with a mighty Noise, be

(a) *Rev. xx. 11.*

(b) *2 Pet. iii. 10.*

broken to pieces, and all the Elements melted down by this fervent Heat, till Earth and Heaven, Sun, Moon and Stars, Sea, Air and Clouds, like so many broken Planks of a great Vessel, shall float in the same Waves. Horrour and Confusion, Amazement, Despair in all its hideous Forms, Devils, Damn'd Spirits, Wicked Men, Torment, Pain, and Anguish, shall all be driven along by this mighty *Storm*, with dreadful Up-roar, down to Hell, the Place of their Eternal Abode, and where nothing else shall be heard for ever. (a) *Upon the Wicked he shall rain Snares, Fire and Brimstone, and an horrible Tempest, this shall be the portion of their Cup.* Whilst the *Righteous* have a sure Place of Defence and Shelter against all Shakings and Disorders of Nature; a Hiding-place even from this *Storm*, a Covert from this *Tempest*. Though they share in a Common Distress, are liable to no Harm or Hazard; no Wind can blow away their Substance,

(a) *Psal. xi. 6.*

Novemb. 27. 1703. Consider'd. 51

their Riches, their Inheritance ; can only drive themselves to a *Kingdom that cannot be shaken* ; a State of Eternal Calmness, Sedateness, Never-ending, Entire Satisfaction ; where are no Frights or Confusions, Ruffles or Distractions ; no Gusts of Rapid Vapours to Afflict, Disturb, and Trouble them ; but be always Entertained with such Pleasing, Delightful, Surprizing Scenes, as shall even swallow up their Senses with Wonder and Ravishment ; To which they are making, as fast as the Wings of Time can carry them.

F I N I S.

Some BOOKS Printed for *W. Freeman.*

AN *Infallible Way to Contentment*, in the midst of Publick or Personal Calamities. The Fourth Edition. To which is Added a Second Part, Entituled, *The Peace and Joy of the Soul*, Procured and Preserved. (Never before Publish'd.) In 12's. Price 2 s.

The Devout Communicant Exemplify'd, in his Behaviour Before, At, and After the *Sacrament of the Lord's-Supper*: Practically Suited to all the Parts of that Solemn Ordinance. The Ninth Edition, Corrected, and very much Amended. In 12's. Price 1 s. 6 d.

The Whole Duty of a Christian: Containing all Things necessary, both as to what he is to Know, and Do, for the Obtaining a Happy Eternity. To which is added more particular Directions, *How to Prepare for a Comfortable Death*. In 12's. Price 1 s. 6 d.

An Exposition of the Church-Catechism: With Scripture-Proofs, in words at length. The Second Edition. By the Author of the *Devout Communicant*. In 8vo. Price 1 s. 6 d.

The Church of England's Communicant Directed and Assisted by the Publick Liturgy; being the Best Guide to the *Holy Sacrament*: For the Use of Young Communicants. In 24's. Price 6 d.

A Manual of Private Devotions and Meditations: With *Directions for the Sick*. By the Right-Reverend Father in God, *L. Andrews*, late Lord-Bishop of *Winchester*. In 12's. Price 1 s. 6 d.

Quarles's Emblems: The Last and Best Edition: (The Plates being New Cut, and the Book Printed on an Extraordinary White Paper, and Neat Letter) Price 5 s.

FAIR
WARNING
TO
A CARELESS
WORLD,
REPEATED.

L O N D O N,

Printed for W. FREEMAN, at the
Bible, over-against the *Middle-Temple-Gate*
in *Fleet-Street*. M DCC V.

FAIR

WARRING

A CARELESS

WOLF

REPEATED

DOWN

turned for W. FREEMAN, of the
State, over-against the State-Township
in the town. M. D. C. V.

FAIR

F A I R W A R N I N G, &c.

TH A T Men should Dote upon,
 so eagerly Embrace and Pursue
Sin ; against the Power of all
 Convictions, Persuasions, Resolutions,
 and Engagements : If we were to
 Consider *this* only by *Reason* ; One
 could imagine nothing less, than that
Sin, at one time or other, had *laid such*
a mighty Obligation on them, that, rather
 than part with *it*, they ought, out of
meer Gratitude, to be content to *Suffer*
for Ever with it ; To Embrace it,
 Stand by it, Stand up for it to such
 a degree, as rather to be *Damn'd for*
it, than *renounce*, or *forsake it* ; That
it's a Thing so hugely necessary to the
 Comfort of Men's Lives, that they
 cannot live one good Day without it.

Whereas,

Whereas, in truth, the whole Race of Mankind hath suffered extremely by *it* ; and is so far from being necessary to the Comfort of Mens Lives, that the greatest Damages, Troubles, and Vexations of Life, arise from *it* ; and Men would enjoy far greater Advantages, and Satisfaction, if they utterly discarded *it*. How many hath *it* Blasted their Reputation ; Consum'd their Bodies, and Estates ; Ruin'd their Families, prevented Living out half their Days ; bred a Worm in Conscience, which perpetually gnaws, but never dies ? Oh ! what loud Clamours should we have against the *Justice of the Divine Providence*, did Men suffer half so much by *Piety* and *Vertue*, as they do in the service of their Lusts ? Will nothing but *their own Senses* Convince them, of the Havocks and Desolations it hath made ? Let them Visit the Jails and Hospitals ; see there the Miserable Spectacles of Rottenness and Poverty it hath made ; How many Martyrs and Confessors there are, to Intemperance and Lust : Enquire into the Decays of Noble, Flourish-

Flourishing Families ; how goodly Manours and Lordships come so often to change their Masters : Look into the Streets, what Crowds of Mark'd, Distressed People, Idleness and Uncleaness hath sent thither. Stand under the *Gibbet*, hear their *Last Dying Speeches*, Executed for all sorts of Villanies and Outrages. Listen *behind the Curtain*, to the Lamentable Ends, the Doleful Farewells of Vitious Wretches. Oh, what Tragical Volumes would *A True and Faithful Account* of them make ! What sad Stories should we have, if all were publish'd ! how they Befool, Reproach, Bewail, Lament themselves, without Hope, or Remedy. Oh, how many Sad Examples of Despairing Sinners, that have Hardened themselves, beyond the ordinary Methods of God's Grace, who, at the Last Moment, have no Refuge, or Retreat ; nothing left to support them ; groan out their Souls in frightful Agonies, Horrour, and Confusion ! But have they ever met with, read, or heard of Any, who ever *Repented* of their being *Sincere Christians* ?

stians ? or, that they began too soon to be so ? That have not found it much easier to be a Good Man, and to be Saved ; than to live in Sin, without the Fears of Damnation.

Even He that keeps this great Machine, the *World*, in that Regular Frame He first gave it, hath so Contriv'd it, that He can govern all Creatures, by the Springs and Principles of their own Natures ; and is so passionately Concern'd that we should be *Happy*, as to make *Happiness* the Natural Cause, Instrument, Effect and Reward of *Vertue* ; and *Misery*, of *Vice* : That neither of them shall go without their Due Effect, their Natural Consequent : Hath so Temper'd our *Nature* to the Laws of *Vertue*, as to make our *Duty* our Natural Reward and *Happiness* ; and our *Sin*, our *Punishment* : And will Reward Men, for making themselves *Happy* ; and Punish them, for making themselves *Miserable* Here, with new Additions of *Happiness* and *Misery* Hereafter. In all Languages under Heaven, *Good*, and *Evil*,
are

are Names of *Honour*, and *Reproach* : Natural Perfections and Defects, or External Circumstances, may be brought into Men's Characters ; but we can never *Praise* or *Reproach* to any purpose, but upon Account of *Vertue* and *Vice* ; to which *Commendation* and *Shame* are inseparable. Good Men find, feel the Reward of *Vertue*, in the Applauses of their own Consciences ; and the good Opinion and Courtship of the World, cannot defend Wicked Men from being their own Inward Executioners, for being Rebels to themselves ; for contradicting their own Natural Principles, Inclinations, Dispositions : Eminently the State of those, who have Rais'd themselves, upon the Ruines of *Conscience* ; not suffering *that* to grow too strong for their Interest, upon any Account : Or for Things so Bloody, Barbarous, and Flagitious, that the Guilty are Discovered by Miracle, as it were ; Persecuted by Apparitions ; Pursu'd by Hue-and-Cry out of the other World ; their Imaginations Haunted by all the Possibilities of Danger.

*No sharp Revenge, nor Hell it self
can find*

*A fiercer Torment, than a guilty Mind ;
Which Day and Night doth dread-
fully Accuse ;*

*Condemns the Wretch, and still the
Charge renews.*

Monsters have been in all Ages ; but never so many as in Ours. *Men* (no sure !) that Deny *His Being*, who gave them *Theirs* : Create and Hug Eternal Pangs ; delightfully Lick up all the Poison they can find, in *Spinoza*, *Hobs*, *Bärnet*, *Locke*, *Blount*, &c. But the Divine Volumes, of the Works and *Word of God*, as well as their own Consciences, they will not attend to ; misapply, and hate, *because they prophesie no Good concerning them, but Evil* ; tho' of vaster Concern, Faithfulness, and Credibility, than any other History in the World. They cannot but have some melancholy Minutes, when *Conscience* begins to rouze it self ; but then they're apt to hearken, with pleasure,
to

to any *Rallery* against Morality, and Religion ; and admire the Wit of any One who dare say a Bold and Sharp Thing against the Wisdom of all Ages, and of the Best Men in it : And one or two such Sayings, without Proof, are cry'd up, beyond the Evidence of Natural and Reveal'd Religion. Any Sceptical Disputes, to them, are Demonstrations ; and the most Unreasonable Cavils against Religion, are embraced : And even a Jest against the Day of Judgment, shall signify more with them, than the strongest Arguments in the World to Prove it. They love their Vices, and hate every thing that makes them uneasy to them.

The Belief of a G O D, is as Natural and Universal, as of a *First Cause* : They are both Natural to Mankind, and mutually Confirm each other. Which is most Easie and Natural to Humane Understanding, to say, That All Things are Eternal, without a Cause ; Or to assert, One Eternal Being, who is the Cause of All Things ?
When

When *Atheists* think they have Reason'd and Laugh'd away all their Fears; they find, that, besides their frequent Misgivings and Jealousies, when any Great and Surprising Occasion sets them free; those Natural Passions of Shame, Fear, &c. return on them with such a fury, as all their Philosophy cannot resist. They're sensible, all the World's Against them: Which, One would think, should make Men *Modest*, put them a little out of Countenance, and encline them to suspect that *they may be Mistaken*: But they're sensible, that *Modesty* would *undo them*; that to *suspect* whether they are in the *Right*, is as Fatal to them, as to *know* that they are in the *Wrong*. Therefore they have no Way left, but to Out-face all the World; Laugh at all the Best of Mankind, as Superstitious Fools; and Themselves the only Wise Men.

Diagoras, seeing a Servant of his Stealing from him; upon his Denial of the Theft, brought him before the Statue of *Jupiter Thundring*, and constrain'd him to Adjure *Jupiter*, for the Honour

Honour of his Deity, and of Justice and Fidelity, to strike him Dead at his feet with Thunder, if he were Guilty of the Fact : After Three times repeating the dreadful Oath, he went away Un- touch'd, without Harm. Upon the sight of which, *Diagoras* cry'd out, (as in the Poet,)

——— Dost Hear

*This, Jove ! Not mov'st thy Lips,
When fit it were
Thy Brass or Marble spoke ?*

And whereas he should have been convinced, a *Statue* could not be a *God* ; he impiously concluded, *God* was nothing but a *Statue* : And from that time was Harden'd in *Atheism*. How unreasonably do some, because *Vengeance* suddenly overtakes not the *Offender*, conclude, there's no *Revenger* of them. As if *God* were obliged to observe the *Day* they set for *Execution*, if He will be Judge of the World ; and allow no Time for Men to Repent in, or to fill up the measure of their Sins. Even
E Bias,

Bias, a Heathen Philosopher, Died in the Belief of this Truth, saying to an ill Man, that had wrong'd him; *I doubt not but thou wilt shortly be Punish'd, only I shall not live to see it.*

Tully the Chief Philosopher among the Romans, in several Places, particularly in his Book, *de Senectute*, declares his Belief of a Future State; where, speaking to *Scipio* and *Hælius*, he saith; "I do not see why I may not adventure to declare freely to you, what my Thoughts are, concerning *Death*; and perhaps I may discern better than Others, what it is; because I am now, by reason of my Age, not far from it. I Believe, that the Fathers, those Eminent Persons, and my particular Friends, are still Alive; and that they Live the *Life*, which only deserves the Name of *Life*. Nor hath Reason only, and *Disputation*, brought me to this Belief; but the famous Judgment and Authority of the Chief Philosophers, *Pythagoras*, *Socrates*, *Plato*, &c. Oh, Glorious Day, when I shall go unto the great Council

“ Council and Assembly of *Spirits* !
 “ when I shall go out of this Tumult,
 “ and Confusion, and quit the Sink of
 “ this World ! when I shall be gather’d
 “ to all those Brave *Spirits* who have left
 “ this World, and meet with *Cato*, the
 “ Greatest and Best of Mankind ! But
 “ if, after all, I am mistaken herein ; I
 “ am pleas’d with my Errour, which I
 “ would not willingly part with whilst
 “ I Live : And if after my Death, (as
 “ some little *Philosophers* suppose) I
 “ shall be deprived of all Sense, I have
 “ no Fear, for being Expos’d and
 “ Laught at by them, for this my
 “ Mistake in this World.

To Represent *Wickedness*, how secretly soever Committed, shall be brought to Light : A *Heathen* tells us, That the *Soul* of a very Guilty Wretch, was, after Death, Arraign’d by one of the severe Judges Below. At his Tryal, because his Atrocious Crimes were done in secret, he stood upon his Defence, Denying All. The Judge Commanded his *Lamp* to be produced, (that was an Eye-witness of his *Wickedness*.) The

Lamp Appeared : And being Ask'd
 what it knew of him ? Answer'd,
 with a Sigh ; " Wou'd I had been Con-
 " scious of Nothing ; for even now, the
 " Remembrance of his Villanies, makes
 " me Tremble : I wish my Light had
 " been extinguish'd ; that the Oil that
 " maintain'd it, had quencht it : But I
 " burnt with Disdain ; and cast about
 " some Sparks, to fire his Impure Bed ;
 " and was grieved that my little Flame
 " was so weak, as not to consume it : I
 " said within my self, If the *Sun* saw
 " these Villanies, it would be Eclips'd,
 " and leave the World in Darkness ; but
 " I now perceive why I was constrained
 " to give Light to him ; that being a
 " Secret Spy of his Uncleaness, Thefts,
 " and Cruelties, I might Reveal them.

Bessus, being Reproacht with Ill-
 Nature, for pulling down a Nest of
 young Sparrows, and killing them ;
 " Answer'd, He had Reason, because
 " they never ceased falsely to Accuse him
 " of Murthering his Father.

Tho' Men may silence Conscience for
 a while, it will find a Time to speak so
 loud,

loud, that it will be heard, in spite of all Concealments, and Endeavours to stifle it; make us betray, and fight against our selves; and, for want of other Witnesses, give Evidence against its Owner.

*'Tis the first Punishment of Sin,
That no Man doth Absolve himself Within :
Conscience, the Torturer of Souls, unseen,
Doth fiercely Brandish a sharp Scourge Within :
Severe Decrees may keep our Tongues in Awe ;
But to the Thoughts, What Edict can give Laws ?
Even you your self, to your own Breast, shall tell
Your Crimes, and your own Conscience be your
Hell.*

A Citizen Pleaded his own Cause, of great Moment, before Philip King of Macedon; who slept, during the Plea; and a little after, Passed an Unrighteous Judgment against him. The Injured Person replied, *I Appeal from your Sentence* : A Word that seem'd so Presumptuous to an Independent Sovereign, that, with Indignation, the King ask'd him, *To whom he Appeal'd ?* He answer'd, *From the King Sleeping, to the King Waking ?* Men who are led by Sense, are Asleep, whilst the Cause of Infi-

nite Concernment is faithfully Pleaded by the Advocate of their Souls; and they Determine for the Interest of the Flesh, against the Spirit: But their Waking Thoughts will discover the Unrighteousness of that Sentence; and what Fools they have been, to despise such Glorious Realities, for empty Vanities; what Desperate Gamblers, to Venture a Kingdom at every Throw. Nature, in Extremity, hath Irresistible Workings; and the Inbred Notions of a Deity, tho' long suppress'd by Impetuous Lusts, will then rise up in Mens Souls. As a Lamp, near expiring, shines more clearly; so *Conscience*, that burnt dimly for a time, gives a dying Blaze, and discovers Him who is alone able to Save, and to Destroy. Nay, they contradict That, which their very Opposition confirms: For, in particular, the *Doubting the Soul's Immortality*, is a strong Argument that it *is Immortal*; because, only a Spiritual Being, (and therefore not liable to Dissolution, and Death,) is capable of Reflecting, whether it shall Continue for Ever.

Bion,

Bion, the Philosopher, a Declared *Atheist*, till struck with a Mortal Disease; then, as a False-Witness on the Rack, Confess'd the Truth; and Address'd himself, by Prayers and Vows to God, for his Recovery. Egregious Folly, to think God wou'd be Brib'd with his Gifts; and was, or was not, according to his Fancies!

When the *Persian* King had Notice of his Army's Overthrow by the *Gracians*, 'twas observ'd to him, by the Messenger who brought the Tydings; With mine Eyes (*saith he*). I saw those Gallants, whom I heard before the Fight, amidst their Cups and Bravery, so boldly maintaining there was no God, or Providence; but secure of Victory: When furiously Pursu'd by their Enemies, they came to the River *Strymon*; that was Frozen over, and began to Thaw; then, upon their bended Knees, with Hands and Eyes lifted up, they mournfully implored the Help, the Mercy, the Favour of God, that the Ice might hold, and give them safe Passage over, from their Pursuers.

As *Atheism* hath not the Advantage of Religion, in giving Protection and Encouragement against the Fear of Death ; so, it hath greatly the Disadvantage, in affording no Relief. What Heart can conceive the Horrour of that one Thought, darted upon him ; Then, what becomes now of me, if there be a GOD ? Where are my mighty Demonstrations, (to Impose on my Self, and Others) upon which I may venture, and which may cut off all Fear and Danger, in this Dark, Unknown State I am entring into ? Shall I be, the next minute, Nothing, or Miserable ? Or, if I had Oppertunity, shall I not have sufficient Cause to proclaim, (as once One of the same Fraternity did, by way of Warning to a surviving Companion,) *A Great and Terrible God ! A Great and Terrible G O D ! A Great and Terrible G O D !* Which Story (saith One of this City Ministers, now living) I confidently referr to ; being of late Date, and having had a Certain and Circumstantial Account of it, by a very Sober, Intelligent Person, who
had

had the Relation from him, to whom that Dreadful Warning was given, by his then lately-deceas'd Associate.

There was found upon Mr. Ryley's Table, in one of our Univerſites, after he had Hang'd himſelf :

Qui nil Speſari poteſt, Deſperet nihil.

Pardon, Sweet CHRIST, my Blaſphemy ;

Who can but gleam Thine Agony ?

Weep Eyes ; Sigh Soul ; and Body Pine ;

No Grief could ever equal Mine.

What ! in whoſe narrow Boſom lies

Such prodigious Mutinies.

Cursed Sin, ſad Cauſe of all ;

The grim Effects, as Tragical :

A Guilty Breſt, that Acts its own

Trial and Execution.

A Sceptick Brain, that is O'er-wiſe,

In Coining Doubts, and Myſteries :

Perplexed Thoughts, and Watchful Eyes,

Betraying Inward Maladies.

Miſconſtru'd Caſe, and Envious Eye,

On all that can do more than I.

Unquiet Days, and Horrid Nights ;

A Broken Sleep, and Dream of Spirits :

A Fear of Shame ; a Soul dragg'd on,

Unto a ſtreight Confeſſion :

Scorn'd of all Company but my own ;

A Weakneſs in Religion.

Meanders

*Meanders Walks, and Melancholy,
Toads and Screech-Owls please best my Folly :
A Shut up Heaven, the Sharpest Rod ;
A Gnawing Hell, an Angry G O D.*

A Confluence of all Sensual Enjoyments, may at present palliate, dissemble, or suspend the Malignant Influences of a Vitious Nature : But when all Terrene Objects are Remov'd, and Unrelifshable ; when the Vertue of the Opiate is spent ; when the Guilty Soul is Awakened, and recovers its Sense again : Then, every Vitious Passion proves a Fury ; Then Guilt, and Shame, and Fear, and Despair, and Remorse, Act their several Tragedies in such a Miserable Breast. King *Richard III.* after he had Murthered his Innocent Royal Nephews, was so Tormented in Conscience, (as *Sir Thomas Moore* Reports, from the Gentleman of his Bed-Chamber,) that he had no Peace, no Quiet in himself ; but always carry'd it, as if some Imminent Danger was near him ; his Eyes always whirling about on this and that side ; wore a Shirt of Male ; ever laying's Hand on's Dagger ; looking furious, as
ready

ready to strike; no Satisfaction or Rest in's Mind, Day or Night; molested with Terrefying Dreams; wou'd start out of his Bed, and run like a Distracted Man about his Chamber.

*Amidst the Train, this unseen Judge will wait,
Examine how you came by all your State;
Upbraid your Impious Pomp; and in your Ear
Will Hollow, Rebel, Traytor, Murderer.
Your Ill-got Power, Wan Looks, and Care,
shall bring,
Known but by Discontent, to be a King.
Of Crowds, Afraid; yet Anxious, when Alone;
You'll Sit, and Brood your Sorrows on a Throne.*

Theodorick, after he had loaded his Conscience with the Blood of Excellent Men, (*Boëtius*, &c.) continually liv'd in the Representations of his Crimes: His Imagination so Troubled, that being at Table when the great Head of a Fish was served up, he figur'd to himself, 'twas the Head of *Symmachus*, (the last he Butcher'd:) And tho' much Endeavour was us'd, to remove the Fancy from him, he arose from the Table, like a Man Affrighted, crying out, *Murder*; and felt instantly such

a Quaking and Convulsions over all Parts, that he must needs be carry'd to Bed ; where he, to his Physicians, complain'd, with much Horrour, *That he had shed Blood, which would perpetually Bleed against him ;* and so left the World, in a Burning Fever and Phrensie.

Guilt hath much hindred, but never gave any Man Sleep. 'Twas thought a sufficient Vindication of the *Innocency* of *Two Brothers*, by the *Roman Judges*, when they were Accus'd for *Paracide* ; That, altho' their Father was Murther'd, in the same Room where they Lay, and no other Person was found, on whom they could fasten the Suspicion of it ; yet, in the Morning, the Door was Open, and they fast Asleep : For (as the Orator saith) No Man can imagine, that those who had Broken all the Laws of God, and Nature, by so Hainous an Act of Wickedness, could presently Sleep upon it ; for they who do such Things, can neither Rest without Care, nor Breath without Fear. *Guilt* is a deadly Weight, and Insupportable : Their Boon-Companions, with all their Tricks, their Arts, their

their Merriments to drive away their Fears, and make them keep Countenance ; can scarce Divert, but never Cure those Bleeding Painful Wounds and Gashes they have made Within : But be sure, they'll Awake in Another World, in a Terrible Fright and Fury.

A Liberty against Vertue, is only a *Privilege* to be *Unhappy*. The Foundation of all solid, lasting Comfort, must be sought and found at Home ; must be laid in the Temper and Disposition of our Minds. Those who keep upon good Terms with God, and themselves, find Satisfying Refreshing Streams, flowing out of their own Bosoms. He that cannot tax himself for any Guilt, is in no-case to be deemed Miserable ; nor to Afflict himself, by framing Scruples of his own Head: Honest People ought to be Cheerful, for the Credit and Benefit of their Vertue ; to Fear nothing, but staining their Innocency ; not any Event, so much as to leave their Road for it : To stand Fix'd, when all Others are Allarm'd with approaching Dangers ; knowing, what is, or, what shall be, is that which
shou'd

shou'd be : And shew, that it's not in the Power of any thing but *Guilt*, to make them Tremble, and that it's better to *suffer* all manner of Evils, than to *do* one.

A Good Conscience, (which *St. Basil* compares to that little *Kell*, which Invigorates, and continually Refreshes and Solaces the Heart,) is the great Comfort, the inseparable Companion of all Good Men ; is in our own Power to keep, and will do more than pay for its Keeping : A Sure, a True, the only Faithful Friend, in all Conditions and Misfortunes ; that will neither flatter us in Prosperity, nor forsake us in Distress ; recommend us to the Divine Favour, and our selves ; give Peace, Ease, Rest, Satisfaction to our Minds ; is a Ray of *God* Himself ; sweetens to us all the Bitterness of Men, and of the Times ; makes us to reign in the Hearts of others, and over our own Passions and Appetites, that they cause no Pain or Disturbance to them, or to our selves ; prepares the *richest Cordial* for *Old Age* : warms the Heart, when the Blood chills ; is a strong Support, under all its Infirmities ; will keep off a great
part

part of the Weight of *it*, and make a Man's Years sit easie upon him: (Foolish Youth! to provide a Burthen for that Age, scarce able to stand under the Evils of it, without the Peace and Comfort of *Reflection*, and *that* only on such a dismal Affrighting Object, as an Ill-spent Life!) Is the best means to preserve our Health and Fortunes; procure, multiply Friends, reconcile Enemies; to give us Credit and Reputation; to escape the Injuries of Men, and to bear those Evils we cannot prevent; to make all Troubles tolerable enough; to pass through the World, with as little Envy, Opposition, Justling; to lead as Easie, Quiet, Undisturbed Lives: To make us as compleatly Happy, as we can be, Here; as the Condition of the Country, the Society we Converse with, the Constitution of our Bodies, the Manner of our Life, our Age, and other Circumstances, will permit.

Will Men never distinguish between the *Pleasures of the Soul*, and Sense? between that which Relieves, Refreshes, Buoy up the Sinking Soul, in all *Storms*; and

and *Unwarrantable Delights*, which Check, Over-awe, strike a Damp upon it, amidst all their Affluences? that Palls, Dispirits, hath an ill Farewell, and eats out the Heart of all other Satisfaction? Will they never Come to, never be True to Themselves, to their own Inward Dictates? They shall Return, and discern between the Evil and the Good: They shall not always be in Love with Pomp and Greatness; not always be Dazled with the Glittering of Riches; and there is a season, when Pleasure it self shall Court in vain: But *True Goodness* endureth for Ever; out-lasts the Motions of the Poles; survives the Ruines of the Grave, *that we may have Boldness in the Day of Judgment.*

F I N I S.

E R R A T A.

PAge 12. line 19. r. *Land.* Pag. 35.
l. 11. r. *up.*